

THE NATURAL WORLD.



WHAT IS LIFE?

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WHAT IS LIFE ?

INTRODUCTION.

IN these days of evolutionists much has been said and written upon the subject of life, but two important points still remain either untouched or glossed over without emphasis : namely, the vitality of the atom ; and the direct and indirect creations, giving rise to the terms, the higher and lower creations.

God, who is the author and creator of all things, and who made that which was not, to be, has many messengers to obey His will, and agents to execute His work.

As recorded by Job, "He cutteth out rivers among the rocks." Here water is used as God's agent, but God sometimes uses a spirit instead of matter to execute His will ; for He made spirit as well as matter.

And in the case of the lower creation we find that it was a spirit that God used in the execution of that important work, namely, in giving activity, or we would rather say, vitality, to the atom, in thus consolidating and preparing the earth as an agent in the work of the lower creation.

In trying to find out something about those things which concern the whole human race, let us not proceed with prejudiced minds, but rather let us try to become

like little children, divesting our minds of preconceived notions, and, by not thinking that we know, leave ourselves open for new impressions, for it must be remembered that we cannot add to a vessel already full without displacement.

First, then, observe that in the early part of the lower creation it was not life that was given to matter, but a spirit that was to manifest life.

God's spirit moved upon matter and the living thing was brought forth; while in the case of man, life was given direct—the "breath of life."

Notice, also, that the work of the lower creation was not direct, but that God used an agent, as it were, in commanding the earth to bring forth. First, the earth was prepared to obey, then the command was given to it to bring forth the vegetable and the animal, or the lower creation; while the work of the higher creation was direct, for God, himself, made man. And he made the higher creation with dominion and power to rule over the lower creation. Thus, of the living things that dwell upon the face of the earth, man, alone, can claim a distinction above all the rest. His creation is more majestic, being the direct work of God, and he is intended for a more glorious future. God surely intended to show to man his superiority over the brute, over which he was commanded to rule, by the manner of his creation. God has not endowed the life of the lower creation with all the powers of discernment and knowledge that he has given to the life of the higher creation. Let anyone write a few lines on any important subject, then think of what he has written, of the power of the

pen, the press, and the mind, of man's duty to himself and to society, and he will, after this act, be the better able to decide this question of man's superior attainments.

That man has within himself a power of which a duplicate cannot be found in the whole lower creation.

The life of the higher creation is a life of consciousness, a life that is held accountable for its acts. It is a life that has been given a code of laws to govern it, with a penalty attached for disobedience, and a promise given that obedience will be rewarded, with that of a higher life. While the life of the lower creation is simply life; without law other than that contained in their nature, and without promise. The power to live, to consume each other, and to die. Not a religious life, and seemingly not a life accountable for its acts, excepting, perhaps, in a few special and peculiar cases; nor is it promised, so far as we can see, the real or eternal life, but only the temporal life. The one strong passage, that might be quoted to refute this view, is in the eighth chapter of Romans, but by a careful reading of the whole chapter it will be seen that Paul was speaking of the higher creation only, just as if he had said that the whole of mankind groaneth and travaileth in pain together until now. Until when? Until the receiving of the Holy Spirit which was to redeem them from the oppressions, the sorrows, and the evils of the flesh. The statement of St. Paul is "The whole creation groaneth and travaileth in pain together until now," waiting for redemption; but in Galatians, fourth chapter, he makes clear that he referred only to the higher creation, thus: "We were held in bondage under the rudi-

ments of the world: but when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law."

Thus man, although of the higher creation, is not of the highest, as recorded in the eighth Psalm. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea, and whatsoever passes through the paths of the seas." And the lower creation is thus referred to in Isaiah xlv, 23. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."

God does not work as man works. If man laid the foundation of a building and stopped there the building would not be completed; but when God lays the foundation of a structure it grows to completion. Man's works cease with his efforts; God's works continue to evolve. Man's work when finished begins to decay, but God's work has an element of reproduction. As examples of the evolution of God's work, let us ask—Is an atom a germ? Is an acorn a tree? Is an egg a bird? or, Is the crawling grub a butterfly? Surely not, for the work of evolution is still going on in each, but each individual thing has in itself the power of growing to that state of perfection for which it was intended.

The conversion of the ungodly person from sin to works of righteousness might be given as a case of

evolution, or the unfolding from one state of existence to that of another state of existence ; but it is more than this, and it is, also, a different kind of unfolding from that noticed in the acorn, or the grub.

In the case of the grub becoming a butterfly, the power of unfolding was contained in the grub, and this natural development is common to all of its species. No outside influence was required to raise it to the higher form of insect life, which is only another form of mortal life. But, in the case of a man being converted, it is not by virtue of any power which he holds within himself, but by means of an outside influence, of a High and Holy power, he is lifted from his former state and made a new creature. He is transformed from a mortal being to an immortal one. His whole mentality as a social being is changed ; his wants, his ways, and his desires are altered. Before conversion he was fond of fun, frolic, and sin ; but after conversion he cares more for prayer, praise, and holiness. The change is a spiritual one ; instead of earthly desires his aspirations are in heaven. Forgetting the things of this earth he looks forward to the promised land. "For the way of the Lord is perfect, converting the soul," Psalm xix, 7 ; and Jesus said : "No man can come to me, except the Father, which hath sent me, draw him," St. John vi, 44.

This is the work of the Holy Spirit, which giveth the "bread of life," or eternal life.

MATTER.

We do not know what matter is any more than we know what spirit is. Both were created by God. Still, we know a great deal about matter, for we have seen it in different shapes, as round, square, angular, in the mass, and broken into fragments, in grains and in fine dust ; and we have seen it in different states, as a solid, a liquid, or a gas ; we have also seen it containing life, as in a live body, and without life as in a decaying dead mass. We feel matter in our bodies and believe that it is perishable, at least in its present state, but of its origin, or what is to become of it, all is mystery save that which is recorded in the Sacred Writ.

We know that matter can change its state without the aid of man, or without the aid of any property, or quality, other than that contained within itself ; we also know that matter can change its state much more when "moved upon" by a something which animates it, or gives to it that which we call temporal life. Then in order to find out more about matter we must find out all we can about this something which animates it.

The Bible is the only book we know of which gives original information about this something. If, without intruding our own opinions, we honestly examine the Bible, we may find out what this animating principle is ; which, with matter, builds up the living bodies of vegetables, and animals of the lower creation. Here let us notice that matter, in the mass, is very different from an atom.

Very fine dust is our lowest perception of a compound body, but very much smaller than a particle of fine dust

is the atom, or molecule of a simple element. Let us first examine dust as our lowest perception of solid matter.

DUST.

There is no other term in common use which stands for so much that is varied and indefinite as dust. When a thing is so small in its particles as to transcend our ordinary perception of substance, we describe it with this term. It covers all varieties of matter. We see it floating in the air, wafted by wind, and settling everywhere, fine dry particles to which any substance can be reduced either by mortal agency or by the processes of nature. It moves only when acted upon by some external force, and in its properties seem passive and without energy.

Yet how indescribably important is the part this dust plays in the economy of nature, what diversity of substances are contained in it, and what innumerable forms of matter it assumes! It is the visible part of all the forms of matter that we are acquainted with. The earth beneath our feet, the exquisite flower by the wayside; the complex human being himself, his flesh, his bones, his hair, and even his brains; that which he eats, and that which he wears, are all alike traceable back to dust.

Could any quantity of passive matter assume, unaided, all the innumerable forms that dust has taken, even in the mineral kingdom, of solids, fluids, gases, metals, gems and crystals, without taking into consideration the evolution of the world? Could dust differentiate itself into so many varied substances without a guiding agency or

spirit? The plain answer is no. Dust in a passive state could not act thus, and it must have been acted upon by some unseen agency.

A passive body is of itself unable to change its state, its form, or its substance; it always remains passive, inactive, or in *statu quo*, unless acted upon by some other force or agency. It is owing to this passive state in matter that the sculptor is able to carve out his model, or the potter mould the pliable clay according to his will.

Shall we then say of a body that once passive always passive; no, not necessarily so; and of dust, decidedly not so; for although there is positive proof of the passive state of dust under certain conditions, there is just as strong proof of its active state under certain other conditions. Dust has been changed from the active to the passive state, and from the passive to the active state many thousands of times, and the question is, what has so acted upon it to effect these great and many changes?

Here we have a passive body, dust, being driven with the wind, or lying still on the ground, when something acting in, or upon it, changes its condition of passiveness to one of activity; when the floating dust becomes floating entities, the loose sand becomes crystallized and the ore of minerals is formed.

Instead of the aimless condition there is now one of growth—growth of the mineral, a crystal; growth of vegetable, a tree; growth of the animal, a beast.

This state of things may continue for a long time; or, the crystal may be crushed, the tree may be cut down,

and the beast may be killed; and, just then, at the death of either or all of them, this something takes its flight. The union is dissolved, dissolution takes place, and dust returns again to its former passiveness.

This something went as it came—mysteriously. We saw nothing when it came and we see nothing when it goes, but while it is present its effects are both seen and felt.

Then what is this something which is always present in life and absent in death. The soul suggests, it is a spirit, and man agrees with that view, for were it a substance, like the matter we are acquainted with, its presence would have been detected.

There is a principle of temporal life, and this was communicated to the atom when the spirit of God moved upon it in the beginning, while the earth was still without form. There is a principle of eternal life and this is communicated to man, when he is prepared for it, by the Holy Spirit.

The two somethings—matter and spirit, which constitute temporal life—the seen and the unseen, and the unseen is more real than the seen, unite in the live atom and work together unfolding and developing the phenomena of nature, and the panorama of life, in building up the natural world according to the great plan of the infinite Creator who made them both.

This active, live union is acknowledged in the animal and vegetable kingdoms, and may it not take place lower down, in the scale of nature's wondrous works, for who can point out the dividing line between these kingdoms?

If we cannot explain this vitalizing principle in the vegetable kingdom, how much less may we expect to be able to explain its existence in the lower, or mineral kingdom, but that is no proof of its absence, while its effects are visible.

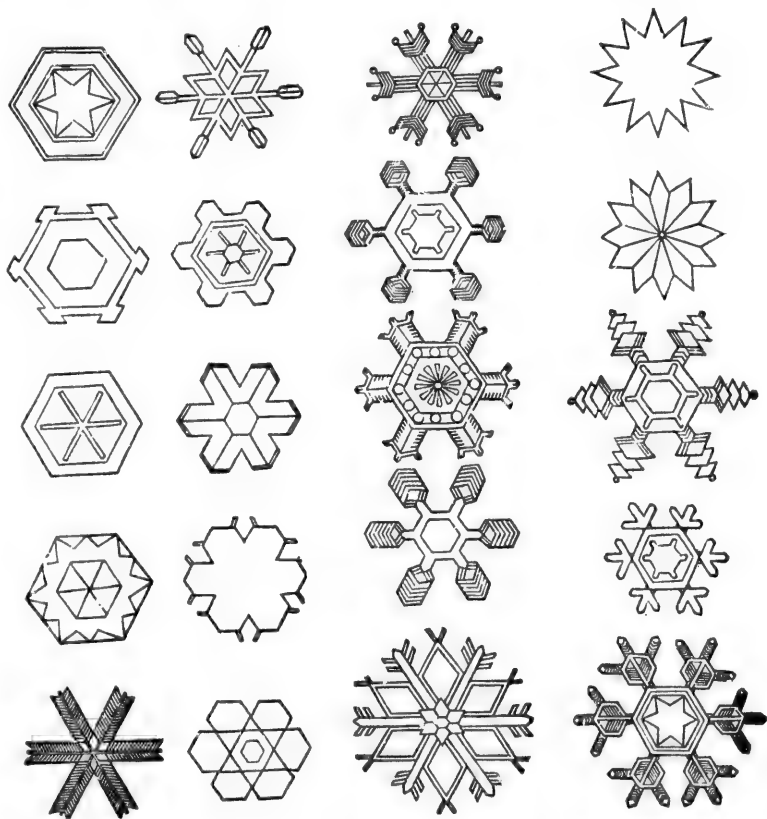
Stone is different from wood, and wood is different from flesh, but all are of dust, and there is a point between each of these kingdoms where the difference is so small! that the dividing line cannot be pointed out. Only this, that the higher orders in each kingdom differ greatly from each other, and differ also from the lower orders in each, thus showing development and evolution. It is all one steady onward and upward movement. A growing in matter, with a tendency to grow out of matter.

In matter it is "Dust thou art and to dust thou shalt return," but Christ has taught man how he can grow out of matter by the aid of the Holy Spirit. This is "being born again," and is only promised to the creatures of the higher creation, and not to the temporal things of the lower creation.

Let us examine these little bodies or beautiful designs; look at each pattern carefully, notice how like and how exact the reproduction of each part is in the symmetry of the whole figure. These are not patterns or designs formed in a mould from passive matter, or chiselled out by the artizan, but these are little bodies which grew—caught their food and consumed it in their growth, or used it in enlarging their own bodies. They find their food floating in the air in the form of vapour.

They do not grow in all degrees of cold, and at different temperatures we find them of different shapes, but there may be many families of them.

In all this there is nothing new or very strange ; the same vegetable does not grow in all temperatures, and there are many little growths of bodies, called animalculæ which move about in the water and receive their food in a way similar to the little snowflakes, for that



is what these little bodies are called as they float about in the air, or sink to the ground to die, like thousands of other little animals in the water. It may be said that it is the cold that makes the snowflakes grow, and that they will disappear in the heat ; quite true, but, is it not

the heat that makes the vegetables grow, and do not many of them disappear in the cold, and in this there is only analogy with opposite terms.

The dead plant will take a longer time to disintegrate than the snowflake, but that is only reasonable, for the plant is of a higher order of growth, is more complex, and has in its structure many ingredients, some of which are compound, while the snowflake is of a lower kind of growth and contains but a few simple elements.

Our vision is so limited, and our knowledge of nature so incomplete, that we are unacquainted with many of her works, and, like the timid child, we are afraid to advance quickly lest we fall, but this should not be so, for the timid are slower to learn than the untimid. Better let us have courage, and if we fall, acknowledge our errors and try again.

We see the vine reaching out its tender branches, and nearly always in the right direction to catch support in its climbing propensities, yet we deny to the vine the sense of vision, although we know that instinct, intelligence, or any other means by which it could accomplish the same thing, would be of a higher order than that of sight. And why not sight? Because we have not discovered in it nerves or brain matter.

When the vine has reached the object it has been days growing towards, it will throw out a little tendril that will twine around and tenaciously cling to it, while the vine grows on in search of other support. If to know, or the act of knowing, implies nervous matter, then surely the vine has it; for it knows how to take hold, and to keep holding.

Is it not possible that the vine has some substance analogous to the brain matter in the animal kingdom, which, although not so highly developed nor capable of giving the power of instinct, or the sensation of pain, yet quite sufficient to give to the vine a dim vision and the power of grasping. It certainly does seem as if this were the case. If the blind man, whose eyes Jesus opened, referred to the vine when he said, "I see men as trees walking," he certainly saw better than we do. But grant a dim vision to the vine and it will be quite easy, in the mind, to go a step further down the scale and make allowance for something which guides the particles of matter to their proper place in the crystal, whether in the earthy mineral, the snowflake, or the window traceries. Look again at the snowflakes, and think of the frostings on the window. These things are not made like rocks, by sediment, or by adding on outwardly, but by absorption. They grow from within. In the case of the window frostings, or tracings, the moisture, or food of the body, may enter through the window pane or at certain points, and is consumed by the crystal in its growth.

A CAUSE FOR THUNDER.

By decomposition of animal and vegetable matter and by chemical action on the earth's surface, as well as by volcanic agency, large volumes of gas are set free, and by reason of its lightness rise in the atmosphere, sometimes many miles above the clouds of aqueous vapour taken up by evaporation.

These volumes of gases are of different kinds, and float about as lagoons in the higher regions of the

atmosphere and would by continual accumulation, if not dispelled, seriously interfere with the usefulness of the atmosphere as a supporter of temporal life. But these gases are from time to time exploded or condensed by the action of electricity, and by their sudden collapse create great vacuums, the filling in of which is accompanied with a loud noise, or a succession of noises, called thunder. The concussion and vibrations of the atmosphere by these explosions in the higher regions tend to condense the aqueous vapour, which falls in the form of rain, while the result of the condensation of the other gases will generally be solids, some of which may fall with the rain as in places where the ground is covered with sulphur after a shower, while other solid particles may form meteors in the air and fall as such. And it is here contended that the dispelling of these gases is not a thing of chance nor the result of accident, but that the "breath of life," God's agent in the production and preservation of all temporal life, has something to do with the state or purity of the air to be breathed. For He who made the grass to grow, and feedeth the fowls of the air, and notices the fall of the sparrow, would also arrange for the preservation of the atmosphere; and it is reasonable to suppose that the same agent attends to all these things.

For more than a century two schools of scientists have been discussing the origin of life from different standpoints. Two great opposing schools, defending opposite views with honors nearly equal. The one maintaining "that matter can spontaneously generate life," while the other claims with equal assurance "that

life can only come from pre-existing life, and that this life does not exist in the inorganic kingdom."

Admit life in the mineral kingdom, which is the object of this paper, and both views will become one view.

Those who deny spontaneous generation have not given in their experiments any chance for life to generate.

The treatment which matter received at their hands, in their crucial tests of a very high temperature, and in hermetically sealed vessels, was calculated to destroy life—not to generate it.

Living germs are not generated in that way. They must be left free intercourse with nature to generate and develop. And here we will endeavour to supply the difference between these two theories of spontaneous generation and life only from life.

Matter alone does not produce life. Life came from God, who made all things. The spontaneous building up of the body is the work of the spirit of life in the atom, and this takes place in the mineral kingdom, only in a lower form than that which is seen in the vegetable kingdom.

Matter was only passive when the spirit of God moved upon it and then it became active, and, although not all matter, for a living body may die, is it not reasonable to say that the atom has been active ever since; arranging, consolidating, crystallizing, building; or evolving and developing the works of nature.

This live atom can stand a great amount of heat. Indeed, it cannot be over-heated, for it has the power in the mass of changing its state from the solid to that of a

liquid or a gas, and *vice versa*; hence so many explosions of boilers and outbursts of volcanos, by which the live atom escapes being over-heated.

These two great and learned schools are both right in what they state, namely, "life from life," and "life in the atom," which received it from the spirit—the agent of God—but they are both wrong in their details. The great trouble with both is that neither theory is yet fully developed. The one must reach down further and meet the touch of life in the atom or live molecule, which received it at the "Beginning," while the other school must reach the other way, and recognize in its proper place the higher creation of man. Then both schools will be one school and both views one view, and knowledge will increase more rapidly.

First, chaos, passive matter, then the atom of matter and spirit—a live body with inherent power—powers of motion, attraction, repulsion, and selection. This view, and this alone, would explain the remarkable properties of matter in crystallization, and in certain compounds. And let it be noticed, again, that matter is not always active but that all atoms, or live molecules, do not die at the same time, if they do die; for while these atoms exhibit an inherent power of movement, of combining, of building up, and we know they do, as in the case of certain crystals, and prisms; and in the Arran earth so ably described by Professor Drummond, who will deny to them a form of life? It is the compound body that dies, not the atom. The trouble with the Epicurian philosophers was that they did not recognize the presence of spirit with matter. This spirit is the guiding principle in matter. It appears in the mineral

kingdom, in many forms and in different ways; as a surveyor in beds of slate, running lines, parallel, at right angles, and otherwise; as a builder in crystallization, coral formations, and in window frostings; as a mathematician in the geometrical forms of minerals, prisms, and in the snowflake; as conservator in the law of gravitation; as philosopher in the law of selection; and as an artizan everywhere as seen in gems, in marble, or in the flowers of the vegetable kingdom. We might almost mention time-keeper, as the earth marks days, months, seasons, years, and runs for centuries without a winding up.

No wonder Mr. Dollinger, as reported by Professor Drummond, found among the lower forms of life the most surprising and indestructible vitality and "that some germs almost refused to be annihilated. They were all but fire-proof." But let it be remembered, that both Mr. Dollinger and Professor Drummond, were strongly opposed to the view of life in the atom, and that Dr. Bastian who tried, and tried again the same experiment, did not succeed in destroying all forms of vitality.

The whole crucial tests, already referred to, only prove the tenacity of the vitality of the germ, and that the lower forms of life are harder to destroy than are the higher forms of life. Germs may be killed, and all forms of temporal life may be destroyed, but this is only the dissolution of parts, or the breaking up of the mass of the body; the atom may still live on unhurt, and begin again its work of building up.

It is not the matter but the spirit in the atom that gives vitality. This spirit was prepared by God to

execute His work, and it moved upon the matter. This is the true "Touch of life," referred to by Tennyson. It prepared the earth for the commands that were afterwards addressed to it. These commands all referred to the bringing forth of the lower creation — so called because the work was done through an agent, while the work of the higher creation was direct. The higher creation, or that of man, was created by the will of God, without any intervention.

It is recorded that in the beginning "The earth was without form and void." How much information is here given in these seven inspired words. How beautifully the two full statements are given in one. The earth was without form, or shape. The earth was in that condition that no human being could describe its form, or shape, and the reason of this condition is given. The earth was void. Void of what? Void of everything not herein stated. Void of all power, inherent or otherwise; hence void of all laws. The earth was in a passive state, and the spirit of God moved upon it. Then the earth became endowed with inherent powers, and was commanded to do, and it did. It was commanded "to bring forth," and it brought forth the lower creation, but not the higher, for God said "let us make man." Genesis i., 11; "And God said, let the earth bring forth grass, the herb, yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." 12th verse, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind: and God saw that it was good."

Thus we find that after the moving of God's spirit upon it, the earth became God's agent to bring forth the vegetable, and that it is still performing its work, and retains the power to do so.

The home of the atom is in the earth and that is where the vegetables come from. It is true that the tree was to bear seed after his kind, but that does not rob the earth of the power where the seed is wanting. Have we not observed that where a large tract of forest has been devastated by fire, with both seed and roots destroyed, that a second growth has grown up, of a kind dissimilar to the first. That instead of soft-wood, as in the first growth, it is generally hard-wood in the second growth. That where was seen the pine, fir, tamarac or cedar, before the fire, may now be seen the elm, ash, birch, or beech; and is this not proof that the earth has still the power of obeying the Divine command to bring forth.

The division of the material world into organic and inorganic is both deceptive and arbitrary. Are a few visible cells, as a division line between the mineral and vegetable kingdoms of a greater distinction than are instinct, intelligence, and voluntary motion. The word visible, in connection with cells, is used, as it often is, in connection with heat, visible and latent, for it may yet be acknowledged that a crystal or a mineral has cells, and that the laws of the mineral kingdom are continuous. A much more sensible division for those who want to have only two kingdoms in the material world would be a dividing line between the animal and vegetable kingdoms, for the vegetable is more closely allied to the mineral from which it came and from which it still receives its nourish-

ment, than it is to the animal, that carnivorous race which live largely the one upon the other. The larger consuming the smaller, and the stronger eating the weaker.

Besides, it is clear that the animal was a separate work of creation from the vegetable. Both were brought forth by the agency of the earth, but not at the same time, nor by the same command.

The Creator who said on the third day of creation "Let the earth put forth the grass," said also on the sixth day, "Let the earth bring forth the living creature," and this completed the lower creation.

Thus we see that the earth was used as an agent of God to bring forth both the vegetable and the animal. The earth did not create. God is the only Creator, and all things were made by Him. He prepared the atom with power to produce the protoplasm, the bioplasm; afterwards the germ, the embryo, and the more fully developed growths, and these with power to bring forth after their kind.

A thing is not expected to put forth or bring forth that which it has not, hence we may infer that the earth had at that time the inherent power to do. The atom was there all prepared. The machinery was in place, but all was still waiting the edict, and when that decree was issued the earth did and is doing still. The form of a crystal of silica is a six-sided prism tapering at one end like a pyramid. Professor Drummond says of this crystal: "If we melt it down we cannot help reproducing the pyramid and the prism."

"There is a six-sidedness, as it were, in the very nature of this substance, which will infallibly manifest itself if the crystallizing substance only be allowed fair play. This six-sided tendency is its law of crystallization—a law of its nature which it cannot resist. But in the crystal there is nothing at all corresponding to life. There is simply an inherent force which can be called into action at any moment and which cannot be separated from the particles in which it resides.

"This crystal may be ground to pieces, but this force remains intact. And even after being reduced to powder and running the gauntlet of every process in the chemical laboratory, the moment the substance is left to itself under possible conditions it will proceed to crystallize anew."

This able Professor, who denies the vitality of the atom, has in this account of the crystal given the strongest proof of that vitality. Here is a body with an inherent power that cannot be destroyed by the chemist. Here is a body with the power of reproducing its kind. Here is a body which, if crushed, ground, melted, and allowed to cool will re-build again and reproduce the identical prism and pyramid.

Then it must be acknowledged that these crystals have a mysterious power that cannot be ascribed to passive matter.

When passive matter is referred to it is not intended for the atom, but only to matter in the mass; matter that has lost its vitality as a growing or living body and is in a state of decay. In this state matter, but always

in the mass, has lost many of the qualities of the living body and is spoken of as dead or passive matter.

It is in a state of dissolution of parts, although sometimes slowly so, and is undergoing a change preparatory to a new growth.

During all this state of the passiveness of the mass the atom may lose none of its vitality, but having been obstructed, as it were, in the progress of its work, it reverses the order of things.

Passive matter is still affected by gravitation and may even attract smaller masses towards it, and this may be taken as a hint that the atom, which must be a very small thing, still lives in what we call the passive mass.

If we would acknowledge the unseen in the atom we would not at all be surprised at its wonderful properties nor of that of the crystal. We would, perhaps, be willing to acknowledge that the atom still retained all those powers which it received when the spirit moved upon it, at a time before the earth was consolidated, before it was commanded to bring forth the vegetable, before it was commanded to bring forth the living creature, or before the putting forth of the lower creation.

It is not here claimed for the things of the mineral kingdom that they have organs and life such as are found in the vegetable kingdom any more than it could be claimed for the things of the vegetable kingdom that they, in these particulars, come up to the standard of those in the animal kingdom.

But it is claimed for the atoms that by their power of motion, by their power of arranging themselves in a mysterious way to produce one kind of body, and by

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their power of re-arranging themselves to produce another kind of body, and by other traits of character, which they exhibit, they show signs of life or of a vital power; and that certain minerals and crystals may be spoken of as the production or growth of this power. That the aggregation of metals in great veins or lodes is due to this vitality of the atom; and that the segregation and construction of the crystal can be ascribed to the same cause.

And it is further claimed that this vitality exhibited by the atom in the mineral kingdom is the same power that gives growth to the vegetable and temporal life to all the creatures of the lower creation.

That it is a spirit, prepared by God in the Beginning for a special purpose, according to the plan of creation. That it numbers the hairs of your head and marks the fall of the sparrow. That the union of this spirit and matter is temporal life and their dissolution is temporal death. Hence no sparrow can fall or die without being noticed by the agent of God.

Supposing that there is not positive proof of the existence of a spirit in operation in the mineral kingdom, we can yet point to many examples which give reasonable ground for the view that some mysterious force, the same unseen agency that inspired the progress and development of the universe, is still at work in the particles of dust that compose all mineral substances, and is evident in the chemical changes that are taking place constantly, both in vegetation and in the development of animal species. A spirit that guides the atoms, or particles of dust in assuming new forms and inspires the

development of the complex structures that are evolved from the simple forms of matter.

Examine, for instance, the development of clay into slate. In many places with no great pressure of superimposed rocks, but merely the pressure of gravitation, and within a few feet of the plastic surface, regular layers of the stone are formed. Straight lines and lines at right angles are created by processes that are unknown. Do not these perfect parallels of nature imply a guidance and forethought? Thus the work of assortment or something akin to crystallization has begun.

Veins of distinct substances are formed, precious metals and gems are developed, geometrical forms constructed and crystallization goes on. Chemists speak of affinity and selection, whereby certain elements select their own partners for life as it were, and refuse by any known law to become chemically united with certain other elements. Yet despite all these startling, proven facts, there are some who will not acknowledge an active agency in the progress of nature, but recognize only passive matter.

Going more deeply into the phenomena of crystallization, the more we look into its workings and its results, the more we are convinced of the presence of some mysterious power working from within, an irresistible, ever active agency or spirit, which imparts energy to the atoms of dust, and enables them to develop new and definite forms, to undergo changes and take up fixed particular positions. The movements of each atom are subservient to the whole body, and the entire work of construction sometimes ceases while an accident or

disaffection in some part of it is remedied by the forces that are within the crystal. How wonderful! How like our own constitutions! How like the human scheme of "union for defence"! Surely here we find the certain indications of the invisible agent in the atom in the working processes of crystallization, whether in the laboratory of the chemist, or on a winter's day in the magic traceries of the frost upon the window-pane.

Let us bear in mind that God made spirit as well as matter. The works of nature are the works of God, the laws of nature are His laws, and all her forms are manifestations of Him.

The observant person can discover in the growth of a young tree something akin to the repairing process in the crystal, as if both were guided by the same agency. When the tree, by some external accident, gets tilted to one side, there follows an excessive growth upon the other side—new sprouts start out and young branches gradually appear, which by their weight, tend to, and often do, restore the equilibrium. The tendency of nature is to adjust herself. The same agency which regulates the tree appeared first in the crystal. It is called life, visible life, in the tree, and may it not be called by the same name in the crystal, even if not, as clearly seen.

OTHER FORMS IN NATURE.

Great belts of mineral are formed in paral'el beds in the strata of the rocks, layers of different substances lie side by side with their dividing lines absolutely defined. Nor do nature's formations in the earth beneath us stop

here, the cube, the rhomboid, the tetrahedron, the hexahedron, and the octahedron, are some of the higher geometrical forms which she assumes. Are these all accidental forms? These are not the forms of one mineral substance alone under certain specific conditions, but are common to many substances. "The octahedron," says Mawe, "is found in tin, lead, silver, copper, gold, and in some other metals and in non-metallic bodies."

The precious gems with their variety of colour, and of form also, command our consideration when searching for proofs of an active agency in the mineral kingdom. Examine the agate, the opal, the topaz, the ruby or the diamond, with their ovals, their angles, and exquisite shades; examine also the veins of asbestos and other manifestations in serpentine rocks, and ask yourself the question, Is dust, as a passive body, capable of achieving all these things? or, of accomplishing so much? Why these are just as wonderful as a blade of grass, or the blossoms in the meadow. Yes, quite as wonderful, but not the same degree of development. Not dust alone is the answer, but the inspiration of Nature—the breath of life does these things. The atoms may have received the power to achieve the exquisite forms and varieties when "The spirit of God moved upon the face of the waters," but it is customary to speak of these things as the works of nature; and thus the forms of nature, the laws of nature, the growth and vegetation of nature (life), and the decay of nature (death).

Professor Drummond says: "The plant is made of materials which have once been inorganic. An organizing principle not belonging to their kingdom lays hold of them and elaborates them until they have corres-

pondences with the kingdom to which the organizing principle belonged. Their original organizing principle, if it can be called by this name, was Crystallization; so that we have now a distinctly foreign power organizing in totally new and higher directions. In the spiritual world similarly we find an organizing principle at work among the materials of the organic kingdom, performing a further miracle, but not a different kind of miracle, producing organizations of a novel kind, but not by a novel method. The second process, in fact, is simply what an enlightened evolutionist would have expected from the first. It marks the natural and legitimate progress of the development. And this is in the line of true evolution."

But let us submit that this is not scientific reasoning, neither is it true evolution. Evolution works from within, nor does it require nor admit of any miracle from without to elaborate it. Where, let us ask, does the organizing principle come from? Certainly not from the vegetable kingdom, for that kingdom could not create itself, nor did it exist before it was brought forth by the earth. If it came from Crystallization, that is, not "a distinctly foreign body," but already existed in the mineral kingdom.

The same author says: "Except a mineral be born from the kingdom just above it, it cannot enter the kingdom just above it."

And except a man be born "from above," by the same law he cannot enter the kingdom just above him. But reasoning in this way is neither safe nor logical, for the premises or kingdoms compared are different in their relationship.

The mineral kingdom does not and cannot bear the same relation to the kingdom next above it that man does to the kingdom next above him for the following reasons : The kingdom next above man existed before man did, or, if this is not accepted, it will not be denied that the Holy Spirit, by which man is born again and which is the only way for him to enter the kingdom next above his own, existed prior to man ; while the kingdom next above the mineral did not exist prior to the mineral or the one next below it. And how, it may be asked, can a thing not produced "lay hold of and elaborate" that which is to produce it. For the thing which is to beget must have prior existence to that which is begotten by it. Besides these obstacles there are other objections to the comparison given with so much assurance as "the same law," namely, two of the kingdoms given on the one side are both perishable, while they are compared with two on the other side, one of which is eternal.

Again, St. Paul said, "Flesh and blood cannot inherit the kingdom of God," or, the kingdom next above man, while we know that minerals enter largely into the vegetable kingdom.

Again, in Biogenesis, the same writer would have us wait until "Something reached down from above, laid hold of us and lifted us up," but this is not the voice of Scripture. Her teachings and her words are : "Search for the way" and "strive to enter in."

We are not asked to wait, but the very opposite is implied. Christ led in the way and He says, "Come unto Me." "Seek and ye shall find." "Ask and ye

shall receive." "Knock and the door shall be opened unto you."

We have something to do for an entrance into the kingdom next above us, and Christ stands at the door ready to open if we knock in faith. We knock by means of prayer. When the thief on the cross said, "Lord, remember me when Thou comest to Thy kingdom," he knocked. And when the publican smote upon his breast, saying, "God be merciful to me, a sinner," he knocked, and we are asked to knock in the same way and not to wait.

And will the advocates of Biogenesis further notice that "faith" and "belief" belong to us and not to the kingdom next above us. St. Paul says in Galatians, 3rd chapter, "For ye are all sons of God through faith in Christ Jesus," and Jesus said, "Verily, verily, I say unto you, he that believeth on Me hath eternal life."

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SECOND PART.

We sometimes hesitate to write or speak of a spirit as we do of matter, lest we should appear to be wanting in reverence for that which is superior; and, most assuredly, this is right when we refer to the Holy Spirit. But, it is here claimed for the purpose of investigation, that God made spirit as well as matter, in the creation of the world. All are his works. And that while we may write of the spirit of temporal life as we do of matter, yet, we must be careful to distinguish between this spirit, or the "breath of life," and the Holy Spirit; for while each is a spirit, their functions are different; and the one may be positive and finite, while the other is absolute and infinite. The one gives temporal life, the other gives eternal life. The one has no reference to religion and leads to the grave; the other brings holiness and leads to eternity. The one exercises its functions in all creation; the other comes to man only. By the "breath of life" animals live and move, by the Holy Spirit man is converted from sin, purified and brought into communion with God, and is thus prepared for citizenship in his future abode.

In the higher forms, in the scale of creation, God works by means of agents, and is it not reasonable to propose that the same system holds good in the lower forms of nature. And that while angels carry messages to man, and guide his spiritual progress, may not

the "breath of life" direct the particles that are the basis of things material in the development of material things.

Solomon said "Train up a child in the way he should go and when he is old he will not depart from it." This is a precept of Scripture for the regulation of moral conduct. The opposite of this is train up a child in the way he should not go and when he is old he will not be converted, but the opposite does not hold good for the influence of the Holy Spirit is more powerful to convert than is that of early evil training against it. For although "every one of us shall give an account of himself to God" says St. Paul, and "God will render to every man according to his deeds," yet, in early parental authority the parent may have to bear part of the guilt for the evil done by the child under his training.

The part we should emphasize here is the strong influence the evil training in youth has upon the adult. How hard it is for the aged person to break away from old habits and evil ways if he would be converted. How great, then, is the responsibility of the trainer. How hard is it for one who has been trained from childhood to believe that he has within himself, and distinct from his body, an immortal soul, to think otherwise? But does the Bible teach this? God said "the soul that sinneth it shall die." It is true that the devil said he should not die, but who would believe the devil even when his saying contains a grain of truth as may be the case in this instance. For when all was lost, when man had forfeited his claim to eternal life, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

St. John iii., 16, and in the thirty-sixth verse, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This is plainly put, for if the mortal man hath an immortal soul before his conversion, or before his believing in the Son, how could he be said to receive his immortality then; or, if the wicked have an immortal soul how could it be truthfully said, "That he that believeth not the Son shall not see life," meaning the real, or eternal life.

Therefore the unbeliever, or ungodly person, has not an immortal soul in the sense of eternal life.

As any one trained up to the belief in an immortal soul will be very hard to convert to an opposite view, more Scriptural texts are given with the hope that those who read them will not try to carry their own opinions, while seeking diligently for the truth as revealed in God's word.

- I. John v, 11, 12. — And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life: he that hath not the Son of God hath not the life.
- Romans vi, 23. — For the wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord.
- Psalms xxxvii, 28. — For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off.
- Job xxxvi, 6. — God preserveth not the life of the wicked.
- Proverbs, 18, 21. — Death and life are in the power of the tongue.
- St. John iii, 15, 16. — Whosoever believeth on the Son shall not perish, but have eternal life.

- Proverbs viii, 35. —Whoso findeth me findeth life and shall obtain favour of the Lord.
- St. John v, 39. —Ye search the Scriptures, because ye think that in them ye have eternal life : and these are they which bear witness of me ; and ye will not come to me, that ye may have life.
- Matthew vii, 14. —For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.
- St. John v, 24. —Verily, verily, I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.
- II. Chron. xiv, 11. —Let not mortal man prevail against thee.
- Job iv, 17, 18, 19, 20.—Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold he put no trust in his servants, and his angels he charged with folly ; how much less them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening ; they perish forever without any regarding it.
- Romans vi, 12. —Let not sin therefore reign in your mortal body.
- Romans viii, 11. —But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.
- Corinthians xv, 53. —For this corruptible must put on incorruption, and this mortal must put on immortality.

In Scripture the words man, soul, and sinner are often used with the same meaning and referring to the same person.

Joshua, successor to Moses, took many cities, and killing the souls who lived in them with the edge of the sword, burnt the cities. It is evident that if a soul were a spirit it could not be killed with the edge of the sword ; but in the many accounts of battles given the word soul is used for man and the word souls is used for people.

In Joshua, 11th chapter and 11th verse, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them : there was not any left that breathed : and he burnt Hazor with fire." And this use of the terms man, soul, or sinner, when referring to the same person in the Old Testament, also agrees with the New Testament, as in James v., 19, 20 : "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Here the soul is represented as mortal, as it is in many other portions of Scripture ; in Corinthians xv., 53 : "For this corruptible must put on incorruption, and this mortal must put on immortality."

Let us lose sight of the mortality of the soul for a little to notice what gracious reward is here offered for an act of kindness. "Convert a sinner and save a soul from death, and by this act of kindness hide a multitude of sins."

How welcome this reward would be to many ? How few realize the magnitude of the gift offered. It is worth more than millions of pounds. Money would not buy it. This death refers to the second death, the most ter-

rible of all deaths in regard to time and punishment, yet it is death, final death.

But do souls really die? Most assuredly they do, for how could it be said with truth that a soul was saved from death if it was not subject to death, and remember we are speaking of the second death. All sinners or sinful souls shall die if they be not converted, for in Christ only is eternal life.

Let us choose some particular sinner, say a murderer, and agree that if he dies so will all sinners who are not converted. Death is the opposite term to life, that is, the temporary or first death is the opposite to the temporary or first life; and the second death is the opposite to eternal life, just as we say that darkness is the opposite to light and that cold is the opposite to heat. Now if we can prove the absence of one opposite, it implies the presence of the other opposite, so that if we prove that a certain room contains no light it is proof that the room is filled with darkness, or that the room is all dark.

Now let us compare death and life. If we can show that the murderer has not eternal life it will be proof that he dies the Second Death.

There are many passages of Scripture to choose from, and we will try to give one of the plainest: I. John iii, 15, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him," therefore he must die. I. John ii, 17: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Solomon said: "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." St. John iii, 16:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And without Christ they shall perish; for, "The soul that sinneth it shall die."

These proofs of the final death of the wicked could be largely increased, but sufficient is given to prove that the sinner, unconverted, dies the Second Death; and that the unconverted man has not an immortal soul.

In Scripture the First Death is not represented as final, but only temporary, from which there is a resurrection: while the Second Death is represented as final, or everlasting, and from which there is no resurrection. And the First Life is also a temporary life, that without Christ dies. The only real life is eternal life, or the life of the believer in Christ.

When God said: "The soul that sinneth it shall die" the sentence did not necessarily include all men, or every soul; but it did include every sinner, or soul that sinned; and Solomon said, at the dedication of the temple, "For there is no man that sinneth not," I. Kings viii, 46, and as this statement is repeated in many places in Scripture it must be conceded that the soul of man is mortal, and not only liable to die but directly under the penalty of death. For that all men have sinned, and, "The wages of sin is death." Therefore, every man, every soul, every sinner is, or was, mortal; and by sinful disobedience forfeited their right to live. All was lost, and man had no claim upon God's mercy, having brought his own destruction upon himself, by his own sinful acts; when, "God so loved the world that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16, and 36th verses. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life," that is eternal life; "but the wrath of God abideth on him," or, the sentence of death abideth on him.

Christ came and said, "I am the resurrection and the life: whosoever believeth in me though he were dead yet shall he live." Also, "Except a man be born again he cannot see the kingdom of God." Notice it does not read, "Except a soul be born again," but "Except a man be born again." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

"I am the way, the truth, and the life: no man cometh unto the Father but by me."

How could Christ say, "He that believeth on me hath everlasting life," and "I am the bread of life," if man has everlasting life without him?

How could man be offered eternal life as the highest reward for holiness, if man, or his soul, were in possession of eternal life without either belief in Christ or holiness?

Are we so lost to a sense of right, or blinded by tradition, that we will reject the plain statements of Christ and the testimony of His apostles for a few phrases handed down to us from an ancient people, and which to them did not always mean the same thing; still, apparently, this is what we are doing, if we accept the belief of an immortal soul without Christ, or of eternal life for those who do not believe in Christ as the Son of God.

The Scripture teaches us that there are two lives, and

that the one is mortal and has an end, and the other is eternal, being born of the Spirit.

That the first or mortal life is the carnal life. Without the first, man would not exist in the flesh ; without the second, man would never see God.

The first is material, carnal, and mortal: the second is spiritual, holy, and immortal.

As the wicked cannot be in possession of the Holy Spirit they cannot be possessed of eternal life. They die and will be resurrected to die the Second Death, which is one of punishment ; and during which they cannot die by man's hands, but must live out their allotted time. It will be a time of agony that many would like to shorten, but they cannot, for the "worm dieth not," nor can the "fire" be quenched until its work is completed. They may not all die at once, as "some shall be beaten with many stripes ;" but they shall be "burned up root and branch" and "be as though they had not been ;" "For they choose death rather than life." They rejected life when they rejected Christ, and there is no resurrection promised from the Second Death.

In the quotation "the worm dieth not" man is the worm, and he cannot die as he would like to, before the completion of his punishment, during the time of the Second Death, which, without doubt, to some wicked sinners will seem very long, and they would gladly shorten the time if they could.

The chemist tells us something about a gas which can be extracted from the things of the earth and collected and held confined in his laboratory, so that it can be measured, weighed, have its properties tested, and

again under high pressure reduced to a solid ; and all this though the gas be invisible : but who can so handle a spirit ? Man can neither catch, hold, nor weigh a spirit, nor can he state that a spirit has weight or measurement, for that is beyond his knowledge ; and of its qualities he knows but little. Here we are only speaking of the spirit of temporal life, or that spirit which animates matter which is found in the live atom, and which gives rise to the living soul. It is in the air. It is in the wind. It is in all animate matter of the lower creation, in everything in which is the "breath of life," or, as it is put in the seventh chapter of Genesis, "The breath of the spirit of life." It is also found in the higher creation, for God made man from the dust of the ground and this dust had been previously "moved upon" by the spirit of life ; hence, the natural man, the ungodly man, or more particularly, the man who has not been "born again," is only a mortal man with a mortal soul ; and this he continues to be until he receives inspiration from the Holy Spirit.

This is the "Spirit of Adoption," which Paul preached to the Romans and to the Galatians, whereby we become new creatures, and Romans viii., 16 : "The Spirit himself beareth witness with our spirit that we are the children of God." Before being "born again" we were the children of the flesh, or mortal beings ; but by the inspiration of the Holy Spirit, which is freely offered and surely promised to all true believers in Christ, we become immortal.

The union of the spirit of temporal life and matter is the living soul, whether of beast or of man. It can take the form of flesh and blood and bloom with instinct

and intelligence. This is the species of the souls, which were so often put to death by Moses' successor, who led the armies of Israel; and notice that these souls or ordinary mortals were slain with the edge of the sword. As Joshua too¹ thirty-one kings and many cities, there must have been a large number of souls killed. Let us again refer to Joshua xi., 11: "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left that breathed: and he burnt Hazor with fire."

At the death of these souls, "The dust shall return to the earth as it was, and the spirit returns to God who gave it." Eccl. xii., 7.

The soul dies, but the spirit lives. The Holy Spirit is with the Father and with the Son: but it is not so easy to point out the abode of the spirit of temporal life; yet Scripture is not silent on this point. If the expression, "God's vineyard," meant the whole material world, we might venture to state that the spirit of life dwelt there.

The prophet Ezekiel points to the wind as the home of the spirit of life; while David, Daniel and Job point to the dust as its abiding place.

And why not in the dust? The wind is matter as well as dust. God is omnipresent, and it was upon matter that the spirit of God moved at the beginning.

If we were not so superficial we might look through matter, and see the live atoms full of movements, full of manœuvres, changing places, revolving and evolving; as scientists tell us, they are always in motion. Still, all atoms may not be in motion at the same time; some

may have done their work and be at rest for a while.
The righteous are at rest until the first resurrection.

- Job vii, 21. —For now I shall sleep in the dust ; and thou shalt seek me in the morning, but I shall not be.
- Job xvii, 13. —If I wait the grave is mine house : I have made my bed in the darkness. I have said to corruption thou art my father ; to the worm thou art my mother, and my sister. And where is now my hope ? As for my hope who shall see it ? They shall go down to the bars in the pit, when our rest together is in the dust.
- Psalms xxii, 29. —All they that go down to the dust shall bow before him and none can keep alive his own soul.
- Daniel xii, 1. —At that time shall Michael stand up, the great prince that standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
- Ezekiel xxxvii, 9. —Then said he unto me, prophesy unto the wind, prophesy son of man, and say to the wind, thus saith the Lord God ; Come from the four winds O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet an exceeding great army.

The breath of life is sometimes translated spirit in the margin ; thus the fifth verse would read : " Thus saith the Lord God unto these bones: Behold, I will cause spirit to enter into you, and ye shall live." The things and creatures of the lower creation are only temporal, and will come to an end. They show forth the power and glory of God : but all things temporal will pass away. The day is coming when the earth itself will be dissolved. II. Peter, 3rd chapter, " The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Thus shall end the lower creation and with it all that is mortal of the higher creation, as recorded by Malachi, iv, 1, " For behold the day cometh that burneth as a furnace ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Then comes the promise of a new heaven and a new earth wherein dwelleth righteousness, and immortality.

Although the scriptures refer to the soul of man and to the soul of beast as having some things in common, yet they clearly state, that the soul of man is of a higher order than is the soul of the beast. That man, or his soul, is the highest development of spirit and matter in mortal life. That man is not only endowed with greater faculties of mind, and greater powers of intellect than any beast of the lower creation, but, also, that he has greater responsibilities, in being held accountable to God for his conduct ; for it is written " We shall all stand before the judgment seat of Christ," and, " every one of us shall give an account of himself to God."

God made all things according to his pleasure, and when God viewed the works of His creation He pronounced them good ; and we must humbly accept these things as they are, and as we find them. To say that God could not have made man otherwise than as an upright, perfect, and immortal being would be to limit the power of the Omnipotent One.

Man as an earthly being exists, but the perfect man does not exist, for the work of his perfection is still going on.

The perfection of the earthly form has been achieved, but the perfection of the spiritual form is yet unreachd. He that is of the world shall pass away with the world, but, "he that doeth the will of God abideth forever."

Matthew xix, 16 : "And, behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, why askest thou me concerning that which is good? One there is who is good ; but if thou wouldst enter into life, keep the commandments." Luke x, 25, "And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, what is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him thou hast answered right : this do, and thou shalt live." Here are two persons confessing their mortal state to Jesus, and he, by his answers to them, confirms that view of human life, and points out to them how they may obtain eternal life.

THE TWO DEATHS.

The Bible refers to two deaths, and to two resurrections, which fall to the lot of human beings; but that all people are not partakers of each event.

Any person may, seemingly, partake of the first death, which is material, and temporal; and from which a resurrection is promised; but the wicked only are partakers in the second death, which is final. And while none but the righteous have part in the first resurrection both the just and the unjust may partake in the second resurrection. For "Blessed and holy is he that has part in the first resurrection: over these the second death hath no power."

Although to mortal eyes both the righteous and the wicked die in the first, or temporary death, yet the Scriptures teach plainly that the spirits of the righteous do not die, but are "asleep in Jesus." The wicked, or unregenerate, die and remain dead until they are resurrected; but the righteous, or those who have been "born again" by the inspiration of the Holy Spirit, are at "rest," waiting the coming of their redeemer.

St. John xi, 26.

—Jesus said "Whosoever liveth and believeth on me, shall never die."

Job iii, 13.

—Job complained that he had not died in youth and said, "For now should I have lain down and been quiet: I should have slept; then had I been at rest." . . .

Job xvii, 16.

—When once there is rest in the dust.

Hebrews iv, 10.

—For he that hath entered into his rest hath himself also rested from his works.

- Daniel xii, 2. —And many of them that sleep in the dust of the earth shall awake.
- Daniel xii, 13. —But go thou thy way till the end be ; for thou shalt rest, and shalt stand in thy lot at the end of the days.
- Revelations xiv, 13.—And I heard a voice from heaven saying, Write, Blessed are the dead that die in the Lord from henceforth ; yea, saith the Spirit that they may rest from their labours ; for their works follow with them.
- Psalm vi, 5. —For in death there is no remembrance of thee : in the grave who shall give thee thanks ?
1. Thes. iv, 13, 14, 15— . . . The brethren asleep in Jesus, God will bring with him . . .

Paul, writing to the Thessalonians, says (iv., 13): "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God : and the dead in Christ shall rise first."

When through the woman of Endor, who had a familiar spirit, King Saul brought up Samuel from the grave, the dead prophet said, "Why hast thou disquieted me?" His words are not, "Why hast thou brought me back to life?" but may be taken to mean, "Why hast thou disturbed my rest?" Familiar spirits cannot give

life to the dead. Samuel was at rest, sleeping the sleep of the just, or, to our mortal understanding, dead. But we have the promise that, "He who believeth on the Son shall never die."

When the daughter of Jairus, a ruler of the synagogue, was sick, the anxious father sought Jesus that He might come and heal her, but ere he had found Him the maiden died, and the people mourned loudly, as was ever the custom among the Jews, but when Jesus came He quieted them with these words: "The damsel is not dead, but sleepeth."

Then again, in the case of Lazarus, who had been dead in the ordinary sense for four days, and Jesus said to His disciples: "Our friend Lazarus is fallen asleep: but I go that I may awake him out of sleep." (St. John xi., II.) And when the disciples understood not, our Lord said plainly, "Lazarus is dead." Nor did the sister, Martha, understand the true meaning of this first death, for when Jesus said, "Take ye away the stone," she said, "Lord, by this time he stinketh, for he hath been dead four days." Jesus said unto her, "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live": and "Whosoever liveth and believeth on me shall never die." And when Jesus said, "Lazarus, come forth," he that was dead came forth, bound hand and foot, with grave-clothes on. It is obvious by Jesus' answer to Martha that He was contrasting the material death, or rest of the righteous, with eternal life, and since those words were spoken many have gone to sleep and are resting peacefully.

The back-sliders are a class by themselves. "To whomsoever much is given of him shall much be required."

A large class of sinners, who, through ignorance of the truth, through unchristian parents, through being born in heathen lands, or through bad company, have continued to resist the kindly influence of the Holy Spirit, and so have never been born again; these are minor sinners when compared with the back-slider. For much will be required of those who have been surrounded with the kindly influence of Christian life, who have tasted of the joys of heaven, and who have known in their hearts that Christ died for them; these, if they remain not steadfast in the faith of the Gospel, are the greater sinners. Jesus said, "No man having put his hand to the plough and looking back is fit for the kingdom of God," and in II. Peter ii, 20, 21, "For if after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse than the first. For it were better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered unto them." And Paul the apostle is stronger than this, and says, (Heb. vi., 4, 5, 6): "For as touching those who were once enlightened and tasted of the heavenly gift and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

ON THE ROAD TO ETERNITY.

On the road to eternity he noticed a side-path, with a gate near its entrance. This pathway seemed so dismal

and so hideous to look at that he trembled all over with fear, while thoughts came flashing upon him. He thought of an immortal soul gone bad! of a saint becoming a sinner! of a person for whom Christ died and suffered on the cross, denying Him; of one who had received the Holy Ghost, but grieved it, sinned against it, perhaps blasphemed it! Here for a while he stood transfixed and motionless as one dead. While yet another thought was forced upon his mind—that if the Holy Spirit brought immortality, here was immortality gone wrong, and there must be a longer term of torment for the devil and his angels than that allotted to the man who had never been converted.

A SUGGESTION.

The Spirit which moved upon matter at the "beginning" has cognitive power. The soul is the production of this spirit and matter. It is another name for the life of the body, including the senses; but the body is also a part of this life. When the spirit of life is withdrawn this living soul is dissolved, it is broken up, it dies. But if this high form of mortal life, where the cognitive power has developed to a knowledge of "good and evil," passes through true conversion, that is, becomes "born again," then it becomes immortal—it will not die. The inspiring power which the soul received at being "born again" cannot die; and the soul becomes a new creature of a higher life.

Temporal or atomic life is in the blood: it is in the animal; it is in the vegetable; it extends down to the "beginning," or rather, it started there, and we have been trying to follow its course of evolution.

In the case of Abel, who was an accepted person, the voice of his blood cried to the Lord from the ground. And the Lord said to Noah : " But flesh with the life thereof, which is the blood thereof, shall ye not eat," Gen. ix., 4, and in Leviticus xvii., 11, Moses writes : " For the life of the flesh is in the blood : and I have given it to you upon the altar to make atonement for your souls : for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. . . . For as to the life of all flesh, the blood thereof is all one with the life thereof " ; and " every soul " was forbidden to eat that which " dieth of itself," or that which was " torn of beasts."

Again, in Genesis vi., 17 : " Behold, I do bring the flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven ; everything that is in the earth shall die." Yes, and every soul dies. The soul of the natural man never has eternal life. And the soul of the righteous dies its fleshy life when it is " born again," and begins the spiritual life, which never dies. In 1st Corinthians ii., 14 : " The natural man receiveth not the things of the Spirit of God."

ATOMIC LIFE.

That " life only comes from the touch of life," was the statement of the late Alfred Tennyson, who, if he had said or written nothing else but this would still be worthy of veneration for his aid to the true science of life.

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That there is a life in the growing plant all are agreed. Then from whence did the vegetable kingdom receive its "touch of life?" The answer is from the live atom. And where did the atom receive its "touch of life?" The answer is from the spirit of life, at the "beginning" when "God's spirit moved upon the face of the waters." This spirit was specially designed by God for the work of creation. We know but little of that state, or condition of the earth when it was said to be "without form and void:" all here is conjecture, or inference. The "waters" referred to may have been a thin mist, or vapour: then the moving of the spirit upon this mist not only gave life to, but also created the atom from which all natural things are evolved. And, if this be so, then, it is proper to speak of a crystal as a thing of atomic life, and of a vegetable as another and higher form of that life, and the same may be said of the animal; and of all things whether mineral, vegetable, or animal, which are of the lower creation. And all this is mortal life, but into the higher creation enters a higher and holier inspiration which brings immortality to the converted soul which has been "born again" and leads it to eternity.
